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TREATISE

ON

THE EFFECTS OF COFFEE.

By Dr. SAMUEL HAHNEMANN.

Translated by Wm. L. Breyfogle, M. D., Louisville, Ky.

CINCINNATI:
A. F. WORTHINGTON & CO.,
170 WEST FOURTH STREET,
1876.

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TRANSLATED BY
WM. L. BREYFOGLE, M. D.,
LOUISVILLE, KY.

LOUISVILLE:
BRADLEY & GILBERT, CORNER THIRD AND GREEN STREETS.
1875.

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INTRODUCTION.

THIS TREATISE was written and published by Dr. Hahnemahnn, in Dresden, in 1803. It was then translated by E. G. De Brunnow into the French language in 1824. It is from this latter the present translation is made.

I regard this little treatise as invaluable, not only by reason of its being the only treatise on this subject, but for the thorough, conclusive, and satisfactory manner in which the subject has been presented.

Through the assistance of my friend, Mr. James B. James, of New Albany, Indiana, I am enabled to present as accurate a translation as the construction of the two languages will allow.

With these few remarks I commend the work to the careful study of the medical profession.

WM. L. BREYFOGLE.

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PREFACE.

I have just offered to all civilized nations the French translation of a celebrated German work entitled: Organon of the Art of Healing, by Doctor Hahnemann,* a work which has for its object the total reform of medicine, by bringing it back to simple and fixed principles, drawn from nature and experience. The treatise which, in these sheets, I offer to the public, is from the same author. Both works have an intimate relation; and, to use a comparison drawn from jurisprudence, the first is the principal, the latter is the accessory which serves as a prop and support to the former. It will, therefore, be necessary, in the first place, that I say a few words about the author and his Organon, in order to place my readers in a proper point of view.

Mr. Hahnemann is one of the most distinguished physicians of his time. Adorned with all the sciences, in general, necessary to a scholar, he is possessed, especially in medicine, of the most profound and extensive acquirements. A number of important articles concerning therapeutics and medical subjects, as well as several interesting discoveries in chemistry, have distinguished his name in the republic of letters, and a practice of half a century, consecrated to the services of suffering humanity, has given him a just title to the gratitude of his compatriots. The eminent genius, after

* The complete title of that translation is: Organon of the Art of Healing, translated from the Original German of Doctor Samuel Hahnemann, Counsellor of his Serene Highness, the Duke of Anhalt-Kœthen, by Ernest George DeBrunnow, Dresden. Arnold, bookseller and editor, 1824. This book may be found in Paris at Messrs. Bossange & Brothers', and at Messrs. Treuttel and Wuertz's.

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having observed, during a long series of years, the curative process in use, perceived the inefficiency and uncertainty of the different methods adopted by the schools. He believed that the principal cause of the vagueness of medicine was to be found in the ignorance which then existed as to the specific and pure effects of medicaments. Convinced that medicinal virtues could be discovered, neither by chemical analyses, nor by the taste or odor, nor by metaphysical speculation; convinced that the trial of remedies in diseases does not make us acquainted with their true nature, since the symptoms caused by the medicament are then confounded with the symptoms of the disease; finally, persuaded that the custom of nearly always mixing three, four, five or more ingredients together rendered impossible all pure experience on the relative qualities of each one of them in particular, he resolved to open a new course, without doubt the most natural, that is, to try the virtues of the various simple medicinal substances on healthy men, removing from them during the time of the trial all heterogeneous irritation. The remarkable result of his researches was: That each medicament produces in a healthy body a particular artificial disease, composed of more or fewer symptoms. This first step being taken, he proceeded to the second, that is, to apply to existing diseases such simple remedies, known by their pure and specific effects. It was then that he discovered the great truth which forms the basis of his curative theory, namely: To cure a dynamic disease in the most certain, most rapid, mildest, and most durable manner, a remedy must be chosen capable of producing on healthy men a totality of artificial affections as nearly similar as possible to the totality of the symptoms of the natural disease in question.

It was by reason of this principle that the new curative method received the denomination of the homœopathic method, formed from the Greek words *homoïon* and *pathos*, like and suffering.

After having followed this new course during ten years, and having always reaped the most happy results from it, Mr. Hahnemann hesitated no longer to publish his discovery

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in the first edition of his Organon* of the Art of Healing, which was published at Dresden in 1810 by Arnold, bookseller and editor. A new edition, revised and corrected, appeared in 1819, and this is the one which I have just translated.

The efforts of the celebrated author were always crowned with the most brilliant success. He became the founder of a reformed medical school, and his name will live forever in the annals of science, as well as in those of humanity. Should any one become interested in the remarkable fortunes which the cause of the new doctrine experienced, he will find some curious details of it in my *Expose of the Reform of the Medical Art undertaken in Germany by Dr. Hahnemann.*†

But this is enough to make my readers acquainted with the homœopathic method. I return to my subject.

Whoever reads with attention the Organon of Mr. Hahnemann will be fully convinced that all homœopathic cures have as an essential condition of success the observance of a particular diet different in several respects from that which the schools usually prescribe. The dietetic of the author is as simple and as conformable to nature as his curative method; and many persons afflicted with all kinds of sufferings and cacochymies have recovered their health by simply submitting to the regimen in question.

We would, however, be mistaken if we should suppose that this dietetics is applicable only in cases of sickness. No, its general principles are as valuable for healthy men as for the sick. Among his precepts, one of the most essential is: "That to enjoy perfect health and to attain a long life, we must avoid in our victuals and beverages all medicinal substances; that is, all productions or liquids capable of altering

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* *Organon* is a Greek word which designates all proper instruments for practicing or doing anything. *The Organon of the Art of Healing* is then for the medical artist an instrument by the aid of which he is enabled to practice his art in a sure and perfect manner.

† This work may be had in Paris at Messrs. Treuttel and Wuertz's, and at Messrs. Bossange Brothers'.

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the regular condition of the body and of producing in it extraordinary changes.

However, the luxury of modern times has introduced among our enjoyments a quantity of things endowed with medicinal qualities, and consequently more or less destructive of health. Long before publishing his Organon, the learned author placed among the number of his most serious occupations, to discover the injurious effects of certain products, drinks, and seasonings in general use, and of which the true qualities were unknown. A long experience, as well as many pure experiments fully convinced him that among those dietetic medicinal productions coffee was one of the most pernicious. The use of this beverage being general in Germany among all classes of society, and the evils arising therefrom communicating themselves like a subtle poison from generation to generation, the author believed it his duty to publish the results of his observations in his interesting work, *On the Effects of Coffee*, which appeared at Leipzig in the year 1803.*

So far as I am concerned, I had a double purpose in view in making this translation:

1. That of convincing the physicians of other countries, who will adopt the new curative method, the necessity of interdicting to their patients a habit which forms a direct and insurmountable obstacle to all homœopathic cures. We would wrongfully accuse this excellent procedure of inefficiency should it be employed in rivalry with such an adversary. The doses of homœopathic remedies, being excessively small, it is indispensable to remove all heterogeneous irritations which might trouble or annihilate their activity.†

2. My other object has been to enlighten all reasonable persons of all nations upon the effects of such an injurious and pernicious beverage.

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*The complete title of the original German is: Der Kaffee in seinen Wirkungen; nach eignen Beobachtungen von Samuel Hahnemann, der Arz. Dr. und einiger gelehrten Gesellschaften Mitgliede. Leipzig, 1803, lei C. F. Steinacker.

†See the summary of the fundamental principles of the Organon, which are found in my Exposition of the Reform of the Art of Healing, Sec. XVI.

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"What! coffee be an injurious and pernicious thing? What a strange and absurd accusation! Is it not coffee that fortifies us in the morning to commence our daily task, that procures us an easy digestion after meals, and aids to keep up the hours of waking that we may give ourselves up to the sweets of study? Is it not coffee that makes the charm of social conversation, that loosens the tongue and dilates the heart, that gives deep and sublime ideas, and that inflames our imagination with the fire of poetry? Long live the nectar of Arabia, and may its wicked calumniators perish!"

This is the language which I hear from millions of voices all at once; I am not astonished at it; for I have offended a happy favorite if ever there was one, the favorite of three centuries, the favorite of millions of individuals of all ages and classes of society!

I shall only say in answer: Read the important treatise, the translation of which I offer you; read it with reflection and without prejudice, and then judge as may seem good to you.

I know very well that a number of persons, notwithstanding the reading of this work, will, however, believe nothing about it, and will say that it is a fiction made at pleasure to excite the attention by strange and extravagant assertions. Such persons, in the first place, will be those who are extremely robust and vigorous, whose physical energy is so great that they do not feel the injurious effects of said beverage; and, then another class of individuals who, though afflicted with many sufferings, are, however, so attached to their customary enjoyments that they can not open their eyes to the most evident truths.

But, on the other hand, I am also persuaded that a great many reasonable persons will be struck with the correctness of the remarks contained in this book, and that they will recognize in the different evils and symptoms attributed to coffee the image of existing phenomena and sufferings which they have observed in themselves or in others. Such reasonable persons will then seek to rid themselves of this bever-

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age, and they will not fail to feel the salutary consequences thereof in a short time.

Tender parents, who love your children, wise tutors to whom is confided the welfare of your pupils, it is to you that I direct my address of preference. Do not corrupt the charming blossoms confided to your care by watering them with a slow and destructive poison. Preserve them their moral and physical integrity; you are responsible for them! Listen to the friendly advice of an honest and truthful man, who, in relation to this subject had himself the most palpable experience. From my earliest infancy to the age of twenty-two years I continually took coffee twice a day. Though I generally took but one cup at a time, and the quality was not excessively strong, yet it did not fail, however, to act upon my organism in the most pernicious manner. My health was visibly declining, when the treatise of Dr. Hahnemann fell into my hands. I found, with a shudder, that I myself was suffering from most of the symptoms designated by this learned doctor as the effects of coffee. The similarity of my condition to that which I found depicted, was too striking for me not to make an attempt to abandon this beverage. I executed this resolution in less than three weeks, and its beneficial results did not long fail to manifest themselves. During six years since I renounced the use of coffee, my health, though naturally very delicate, gradually became firmer, and a new life has begun for me.

"But what can we substitute for coffee?" I may be asked.

For coffee taken after dinner, nothing should be substituted. After having satiated our hunger with victuals, and quenched our thirst with liquids during the repast, there is no reasonable motive to give one's self up to new enjoyments. The so-called digestive quality of coffee rests upon an erroneous opinion, and it will be seen from the sequel of this treatise that, on the contrary, it impedes a perfect and natural digestion.

But so far as the coffee which we take at breakfast is concerned, there are doubtless several innocent beverages which could replace it. One of the most convenient is pure cacao,

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boiled in water or milk, and sweetened with sugar; it offers a nutritive, innocent, and agreeable beverage at the same time. It is a prejudice to believe that cacao heats the blood; it is only the heterogeneous mixture of seasonings which are usually found in it, for example, vanilla, cinnamon, etc., which renders it heating and injurious. But the bulk of pure cacao has no irritating quality at all; I have taken it myself during the six years since I renounced the use of coffee, and I feel quite well in consequence. This beverage is now generally recommended by all the physicians who follow the homœopathic method. I am also persuaded beforehand that all rational physicians in foreign countries, who will read without prejudice the Organon of the Art of Healing and the present treatise, and being persuaded of the truth which they contain, will not hesitate to follow the same example.

Is it not much better to preserve men from sickness by a reasonable diet conformable to nature, than to combat existing evils with artificial evils, without draining the source of the former? It is true that the physician here finds the liveliest resistance on the part of patients themselves. Many persons would rather suffer from time to time the torments of diseases and violent remedies, than to deprive themselves forever of a favorite enjoyment; for transient patience is easier to practice than perpetual resignation. However, the physician should here be firm and inexorable, and he will not fail to attain his object, or he will lose an absurd patient who does not deserve his care.

Let us do good to men even at the risk of displeasing them. Whoever fights for a good cause should take to heart nothing but its success, and put aside all personal interest.

THE TRANSLATOR.

DRESDEN, April 30, 1824.

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TREATISE

ON

THE EFFECTS OF COFFEE.

To enjoy perfect health and a long life, we should only make use of purely nutritive food, free from irritant and medical particles; our beverages should likewise be only moistening or both moistening and nutritive, but equally free from the above mentioned particles, such as pure spring water or milk.

So far as seasonings which flatter the taste are concerned, there are but three, common salt, sugar, and vinegar, which, employed in small or moderate quantities, have been recognized as harmless and fit for the human body. All other ingredients which we call spices, as well as all beverages reduced to spirits or similar to alcohol, partake more or less of the nature of medicaments. The more they resemble these last, and the more frequently and copiously they are introduced into our bodies, the more do they become equivocal and injurious to our health and opposed to longevity.

It is especially dangerous to make dietetic and frequent use of purely medicinal substances endowed with great strength.

Wine was the only purely medicinal beverage of the ancients; but the Greeks and Romans, wiser than ourselves, never partook of it without having first mixed water with it copiously. Modern times have introduced the use of many other medicinal beverages and luxuries, such as smoking to-

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bacco and snuff, brandy, several kinds of irritant beers, tea, and coffee.*

Medicinal products are substances which do not nourish our bodies, but alter its state of health; but every such alteration is a condition opposed to nature, that is, a species of disease.†

COFFEE IS A PURELY MEDICINAL SUBSTANCE.

All medicaments, given in large doses, make a disagreeable impression on the sensibilities of a healthy person. No one ever smoked tobacco for the first time without experiencing some disgust; no healthy person, with equal certainty, ever took with pleasure pure and unsweetened coffee for the first time. It is nature herself that admonishes by this of the first violation of the laws of health; it is herself that exhorts us not to despise trivially the preserving instinct of life.

By continuing the use of these medicinal products (a usage to which we are enslaved by fashion and the force of example), the habit, by degrees, dispels the disagreeable sensations which they at first produce in us. These things finally please us, that is, the disgust which they at first caused us becomes less striking by their continued use, and, on the contrary, the agreeable effects which they apparently produce upon our organs insensibly become necessities. The vulgar man seems to find happiness in artificial necessaries, and by degrees attaches to their satisfaction a sensual pleasure.

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* Chocolate is among the number of nutritive aliments, unless it be overseasoned with too many spices, for it then becomes dangerous and even very injurious. I pass over in silence the swallowing of opium, so common in the East, the mastication of flax and tobacco, etc.

† The substances which are called medicaments, and which, on the one hand, exercise a morbific influence on a healthy organism, have, on the other hand, the quality of annihilating the irregular and dangerous state of the body which we call disease, that is, to transform it into a state of health. Employed, except in cases of sickness, they are things quite injurious to health and opposed to a natural regimen of life. Their frequent and dietetic use disturbs the harmonious accord of our organs, undermines our health, and abridges life. A beneficial medicament for a healthy person is a self-contradictory assertion.

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Having once become sick, as it were, by the continual use of these medicinal products, it may be, too, that our instinct requires them as palliatives, to assuage, at least momentarily, the evils which they produce themselves from time to time. That they may understand this better, I beg my readers to pay attention to the following remarks.

All medicaments produce two quite opposite states in the human body: the primitive effect which manifests itself when the remedy begins to operate, and the secondary effect which appears only after the lapse of several hours, when the primitive effect has ceased.* Most medicaments cause disagreeable and painful sensations to a healthy person, as well in their primitive as in their secondary effects; both cause trouble in the organism, though in a different manner, and even a continued use of these objects will never produce agreeable effects in a healthy man. There are but few of the medicinal substances, chosen by a refined and pleasure-seeking world as dietetic objects,† that, so far as their primitive effects are concerned, form an exception to the above mentioned rule. They have, then, the remarkable virtue of producing a species of artificial augmentation of the ordinary state of health, and of exciting almost none but agreeable sensations, while the disagreeable results of the secondary effects remain insignificant for some time, supposing, at all events, that the person in question makes a moderate use of above named substances, that he enjoys pretty good health, and that in other respects, he leads a life conformable to nature.‡

Among that small class of medicinal products forcibly received among the number of our dietetic luxuries, coffee is also found, the effects of which, agreeable as well as disagreeable, are still considerably unknown.

The inordinate use of this beverage at almost all hours of

* It may be that jalap will purge to-day, but to-morrow and day after to-morrow a constipation will follow.

† It may be wine, brandy, tobacco, tea, coffee, &c.

‡ Note of the translator. For in the opposite case the injurious effects are much more marked, and manifest themselves after a very short interval.

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the day, the difference in its quality and quantity, finally its general use in all classes of society, of all ages and of the most varied constitutions, make it very difficult for the observer to abstract the true effects of coffee from this chaos of phenomena, and to deduce therefrom pure and certain results. It is like a writing attached to a swiftly revolving target; however distinct the characters and words may be in themselves, everything becomes confounded and illegible even to the best eyes.

It is only by continued, exact, and sincere observations, removed as far as possible from all illusions; it is only by carefully referring the phenomena to their causes, that one can succeed in discovering the nature of the most important of beverages, that of coffee.

The primitive effect of coffee consists, in general, of an increase more or less agreeable of vital activity; the animal functions, natural and vital (as they are called), are found during the first hours in a state of artificial perfection. But the secondary effects, which manifest themselves only insensibly after the lapse of several hours, produce exactly the contrary of all this, that is, a disagreeable sentiment of our existence, an oppressed activity, a species of paralysis of the animal, natural, and vital functions.*

If any one not accustomed to coffee should take a moderate portion of it, or if some one who is accustomed to this beverage should take an immoderate portion of it,† he will ex-

* "When I awake in the morning," wrote an accomplished female coffee drinker of high parage, "I neither think nor act more than an oyster."

† The terms moderate and immoderate are relative, and should be understood according to the individual cases, for it is here impossible to fix definite numbers or quantities. A Prince reared in luxury, the Duke C. of C., now dead, needed for his daily portion an infusion of 14 Loths of roasted coffee grains, while some others are found to be strongly affected with only one-fourth of a Loth. [The Loth is a kind of German weight which designates the thirty-second part of a pound.—TRANSLATOR.] Each one must here apply the measure which is particularly suited to his body, for one can bear more than another. I further remark that all the symptoms of the primitive effect of coffee do not appear simultaneously, and that their totality does not manifest itself in each individual. The one will experience a certain portion of these symptoms, another some other portion. The one will present a great number, while the other will offer but few.

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perience during the first hours a more active sentiment of his existence; the pulse is higher and more frequent, but also softer. His cheeks assume a circumscribed redness which does not insensibly vanish in the adjacent parts, but presents itself apart like a red spot. The forehead and the palms become humid; he feels more heat than before, and this sensation causes him an agreeable uneasiness. The heart is agitated in a voluptuous palpitation, as it is on occasions of great joy; the veins of the hands swell. By touching him externally one also observes a supernatural heat; however, this heat never becomes ardent, even after taking a large portion of coffee, but it rather passes into a general sweat.

The presence of mind, the attention, the sympathies are more active than in the regular and natural condition of the body. It seems to the person in question that all the objects which surround him have received a seducing appearance; everything seems to be covered with a gay varnish and shines with an infinitely agreeable luster, especially if the portion of coffee has been greater than usual.*

During the first hours one sees on the lips of the coffee drinker self-complacency and a satisfaction with everything that surrounds him; and this is just what elevated coffee to the rank of a social beverage. Every agreeable sentiment, which is communicated to one's self, rises rapidly to the degree of enthusiasm (though but for a short time). All vexatious recollections are effaced from the memory; all disagreeable sensations are silenced during this species of enchanting fever.

* However, if the portion were excessively large, and the body should be singularly irritable and wholly unaccustomed to coffee, a unilateral headache would follow, which descends from the superior part of the parietal bone down to the cavity of the brain. The meninges of that side are also painfully sensitive. The hands and the feet become cold, and a cold sweat issues from the forehead and the palms. The humor of the person in question passes into a state of hyperæsthesia; he is angered and vexed; no one can please him. He is timid and trembles continually; he is uneasy; weeps without scarcely any cause, or smiles almost involuntarily. After a few hours he falls into a light sleep, and at intervals awakes by starts. I have twice observed this rare and singular condition.

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Man, in a regular and healthy condition, should experience agreeable and disagreeable sensations alternately; the wise organization of our nature demands this. But during the primitive effects of this medicinal beverage all is but pleasure, and even the corporal functions, which, in a natural state of health, are accompanied by rude and almost painful sensations, now operate with an astonishing facility and even with a species of pleasure.

Whoever no longer lives in the primeval simplicity of nature will well experience, during the first moments after awakening (especially when it has taken place earlier than usual), a certain physical and mental dullness; the sentiment of existence will be less active, the head heavy, the limbs somewhat dull and less agile than usual; rapid movements require efforts, and thought is sluggish.

But coffee almost instantaneously dispels this disagreeable and natural sensation, this uneasiness of body and mind; we suddenly revive.

Having finished our daily task, nature also desires us to be fatigued; a disagreeable sensation of languor in our physical and natural forces now renders us morose and obliges us to give ourselves up to necessary sleep and repose. But let us take coffee, and this state of moroseness and inactivity, this disagreeable lassitude of body and mind, will suddenly disappear; an artificial vivacity will succeed the desire of sleeping, and we wake in spite of nature.

In order to live we need food, and nature obliges us to seek it through hunger, a gnawing sensation in the stomach, joined to a tormenting desire for food, to a quarrelsome humor, to debilitation, etc. In like manner thirst, an equally wise institution of nature, is a very inconvenient sensation; for, besides a languishing desire for liquids, which our bodies need to repair their losses, we experience also a parching dryness in the throat and mouth, a dry heat of the body which somewhat hinders respiration, a certain uneasiness, etc.

We take coffee—and we feel nothing more of the painful sensations of hunger and thirst. Real coffee drinkers are almost ignorant of natural hunger and thirst; this is especially

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the case with women who take no exercise in the open air, which deprives them of an advantage which annihilates, at least from time to time, the vexatious consequences of this beverage. The body is thus cheated out of its food and drink by a sort of illusion, and the cutaneous vessels are, at the same time, forced, in a manner contrary to nature, to absorb from the air as much moisture as the organism absolutely needs for its existence. This is the reason that professional coffee drinkers discharge much more liquid through the urinary duct than they have actually swallowed. It is thus that we refuse the body the enjoyment of its prime necessities; it is thus, thanks to the divine beverage, that we insensibly approach the state of the blessed. What a beautiful foretaste of transfiguration in this world below!

The Supreme Preserver of our days also ordained that, after satiating ourselves with food, a short interruption should intervene in our affairs, and that we should give a little rest to our bodies and minds, that the important function of digestion might quietly begin. The disagreeable sensations which arise from pursuing an opposite course should induce us not to violate said law. Wishing to make physical efforts immediately after meals, a certain stupor of body and mind, an oppressive weight in the region of the stomach, a sort of disagreeable compression of plenitude and tension in the abdomen, etc., remind us that the time to taste repose is at hand. In like manner, if we wish to make mental efforts, a dullness of the intellectual forces follows immediately, the head becomes dull, the limbs are cold, while the face is warm, and a disagreeable compression of the stomach, joined to an inconvenient tension of the abdomen, still increases. For it is but too certain that the efforts of the mind, made when digestion begins, are still more opposed to nature and more pernicious than physical labor.

But coffee rapidly banishes this lassitude of body and mind, as well as the inconvenient sensations in the abdomen. This is the reason that refined sybarites take this beverage immediately after meals, and they fully enjoy the above mentioned

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effects. They recover their good humor and feel as light as if their stomachs contained but little or nothing at all.

Nature also desires that the evacuation of the excrement should be made with a certain effort, and she forces us to it by pains and very inconvenient necessities which suppress all agreeable sentiments of life until the necessary function is in operation. But the refining spirit of this century has also provided for this inconvenience and has also sought to elude this natural law. It is coffee that accelerates and aids the work of digestion in an artificial manner, which, in the ordinary order of things, would only take place in the course of several hours. For the intestines, being excited by the primitive effect of this beverage, have a more rapid peristaltic movement: they convey their contents more promptly toward the anus. But as the aliments can not be sufficiently digested in so short a time, and as the chyle can not be sufficiently modified in the stomach, nor sufficiently absorbed by the absorbents of the intestinal canal, the mollified mass passes through the intestines so that the body does not receive one half of its nourishing particles, and reaches the orifice still in a semi-fluid state. Oh, the excellent digester! Oh, the admirable method of correcting nature! The primitive effect of coffee also incites the anus to open and close more rapidly during the evacuation, so that the same takes place almost without effort and more frequently than among those who do not take this beverage.

It is thus that coffee diminishes and almost annihilates the disagreeable sensations analogous to the wise organization of our bodies, so that we do not perceive, nor even suspect, the sad consequences which result therefrom.

The primitive effect of this beverage, more than all other artificial means, also excites the sexual instinct, which the refinement of our age has placed in the rank of principal pleasures. On the least occasions voluptuous images present themselves to the mind, the genitals are excited in a few moments even to erection, and the effusion of semen is almost irresistible. Coffee awakens the sexual instinct ten or fifteen years too soon, before the age of puberty, and in the most

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tender youth of both sexes, a refinement * which hastens the time of impotence, and exercises the most evident influence on morals and morality.

The effects of coffee, of which I have spoken up to this point, exhibit themselves in a light still more striking among persons of an extremely irritable temperament, or who have already become enervated by the frequent use of coffee and by a sedentary life. The simple and honest man, in considering the moral and physical condition of those persons, recognizes therein everywhere the opposite of nature, and the stamp of an irregular excitement. He observes an exaggerated gaity or sentimentality which far exceeds the nature of its object, a tenderness almost convulsive or an extreme sadness, or sallies which surpass the limits of reason, or contortions of the muscles of the face, which degenerate into true caricatures, instead of a mild smile, a little irony, a moderate affliction or compassion. Even the muscles of the remainder of the body now exhibit an extraordinary mobility contrary to nature; all is life and activity during the first hours of the effect of *strong* coffee, or, to make use of the customary expression, of *good* coffee. The most varied ideas and images present themselves in great number, and succeed one another rapidly before the throne of thought and sensibility. It is a life artificially doubled, artificially exalted!

Man in his natural state must make some effort to recollect things long since passed; but immediately after taking coffee the memory's magazine spreads itself, so to speak, upon the tongue—and imprudent chit-chat and the revelation of important secrets are but too often the result.

Moderation and just bounds are everywhere exceeded. The serious reflections of our ancestors, the solidity of judgment, firmness of will and resolution, the perseverance of the body in executing its slow but energetic movements, all

* "Pleasures! pleasures!" Thus the men of our days exclaim. They desire to enjoy life promptly and without interruption, even at the expense of all other interests! Now, they accomplish their purpose pretty well by means of this marvelous beverage, which, at once, reanimates and destroys the vital forces.

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these qualities which formerly distinguished the national character of the Germans vanish before this medicinal beverage. And by what are they replaced? Imprudent effusions of the heart, precipitate and ill-founded resolutions and judgments, levity, loquacity, and vacillation, finally a fugitive and non-energetic mobility of the muscles, and a theatrical countenance.*

I well know that to abound in luxuriant imaginations, to compose lascivious romances, and to make flippant, jocular, and pointed poems, the German must drink coffee. The ballet dancer, the improvisator, the juggler, the boatman, the banker of a Pharoah bank, the modern virtuoso-physician with his extraordinary rapidity, and the fashionably omnipresent physician who wishes to make ninety visits in a single morning—all these people necessarily need coffee. Let us abandon to these people their excitants opposed to nature, with all the vexatious consequences which result therefrom for their own health and for the good of others.

But it is certain that the most refined sybarite and the most consummate spendthrift of life, could not have found in the world any medicinal dietetic more suitable than coffee† for changing all his ordinary sensations into agreeable sensations for a few hours. What could, like it, spread over our humor a serene and even impetuous joy, cause our spirit to gush forth in sallies, and inflame our imaginations with a fire exceeding our temperament? What could thus accelerate the movement of our muscles to a trembling point, double the slow march of our digestive and secretory organs, and main-

* Who knows what dietetic enervation was the cause that the prodigies of the heroic virtues of patriotism, of filial love, of inviolable fidelity, of unwavering integrity and zeal for duty, acknowledged attributes of our antiquity, have dwindled away to a petty egotism! It is true that we do not see any more of those heroic crimes, evidences of physical and mental vigor, such as were committed in the middle ages and in more remote antiquity; but, in exchange, we are surrounded by myriads of individuals, making profession of cunning intrigues, of well-guarded frauds and deceptions of all kinds which threaten an honest man at every step. Which then of the two is best, a single bomb, or a million invisible caltrops?

† And in certain cases tea.

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tain the sexual instinct in a state of excitement almost involuntary! Finally, what could, like it, banish the torments of hunger and thirst, remove sleep from fatigued members, and produce an artificial wakefulness, while the entire creation of our hemisphere are tasting the sweets of repose in the quiet shades of night!

It is thus that we conquer the wise institutions of nature, but to our great detriment.

After a few hours, the primitive effect of the coffee being passed, an opposite state, the secondary effect, insensibly follows. The more the former has been marked and agreeable, the more will the latter be sensitive and disagreeable.

I shall, however, state beforehand that the noxious consequences of this medicinal beverage are not similar for each individual.

Our bodies have such an excellent organization that a few faults against diet become almost imperceptible, if in other respects we lead a life conformable to nature. In this way, for example, the peasant and the journeyman in Germany take brandy, a very injurious beverage in itself, almost every morning; but if they take it in small quantities they, nevertheless, reach a very advanced age. Their health suffers but little from it, for their good constitutions and the healthy mode of life which they lead in other respects, overcome the injurious effects of this beverage to such an extent that they suffer very little from it.

If the father of a poor family of journeymen or peasants takes a few cups of weak coffee instead of brandy, the result will be the same. The vigor of his body, the violent exercise which he gives his limbs, the pure air which he inhales every day in abundance, all this removes the sad consequences of the beverage in question, and his health suffers but little or not at all.

But the noxious effects of coffee become much more evident among those persons who do not enjoy the advantages of the above-mentioned favorable circumstances.

It is true that some persons spending their time in sedentary occupations, and even some men of a feeble complexion,

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fixed for the most part to their rooms by sedentary pursuits, enjoy a sort of health, provided they observe in other things a regimen suitable to their situation. This regimen requires that we take none but simple aliments, easily digested, purely nutritive, mild, and little seasoned, as well as beverages equally innocent; that much sobriety be exercised in the use of said enjoyments; that the air of apartments be frequently renewed; finally, that all passions be moderated with wisdom. Upon these conditions women who take but little exercise, and even prisoners, may also enjoy a species of health which, though easily disturbed by exterior accidents, however furnishes a degree of relative well being. It is upon such persons that the effects of all morbific substances, that is to say, of all medicaments, will be more pointed and greater than upon robust men accustomed to labor in the open air, who can bear pretty noxious things without suffering any considerable injury.

Those feeble recluses whose health is at such a low degree enjoy, so to speak, but one-half of life. Their sensations, their vital functions, their activity, all these have no true energy. It is not astonishing, then, that they should take with avidity such a beverage as coffee, which for several hours exalts the sentiment of their existence so powerfully; they care but little for the evil consequences and the secondary effects.

This secondary effect is similar to the uneasy state in which they find themselves before taking coffee, but it is a little more severe.

The primary effect of this medicinal beverage, that is, the totality of this vital, exalted, and artificial activity having disappeared after a few hours, a desire to sleep, joined to yawnings and a greater inactivity than that of the ordinary condition, insensibly follow; the motions of the body become more difficult, and the extreme serenity which reigned in the mind during the few preceding hours now passes into a gloomy, downcast humor. While the digestion and secretion of the aliments had been artificially accelerated during the first hours after taking coffee, painful flatulency and a

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slower and more difficult secretion now follow than in the preceding condition. If the persons in question had been penetrated with an agreeable heat by the primary effect of the coffee, this artificial fire now becomes insensibly quenched; they become chilled and have cold hands and feet. All external objects appear to them less agreeable than before. The sexual desires, excited during the first hours, now become the more feeble and lax. Their bad humor increases, and they are more easily vexed. The natural appetite is replaced by a kind of canine appetite, easily satisfied, and yet food and beverages load their heads and stomachs more. They have more difficulty to recover sleep, which is more feeble, and on awaking they are more sleepy, more sad and melancholic, than they usually were before they become acquainted with coffee.

But they repeat the use of this injurious palliative, and, behold! all the pains of which I have spoken are dissipated! A new artificial life begins, with the only difference that the happy period this time is a little shorter than the first. The use of coffee must then be more frequently repeated, or it must be made stronger and stronger, if it is to excite anew the vital functions for a few hours.

It is thus that the bodies of the inhabitants of chambers continually degenerate more. The injuries caused by the secondary effects of coffee enlarge and take such deep roots that even more frequent and stronger repetitions of this palliative can no longer dissipate them, not even for a few hours.

The skin now becomes more sensitive to cold, and, in general, to the influence of much air, even when it is not cold; digestion becomes more difficult, the evacuations are often delayed several days; flatulence causes agonies and a number of painful sensations. The constipation of the abdomen alternates only with diarrhœas, and not with natural stools. Sleep comes only with difficulty, and rather resembles a slight sluggishness which does not refresh. On awaking, the persons in question have the head much engaged, a drowsy imagination, and a sluggish memory; the movement

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of the limbs is much constrained, and their hearts are filled with an oppressive sadness, which darkens the aspect of the beautiful nature which surrounds them. The beautiful emotions, such as the love of humanity, gratitude, pity, heroism, force and nobleness of soul, as well as serenity and gaity of spirit, are metamorphosed into timidity, indifference, apathetic hardness, fickleness, and moroseness.

The use of coffee is continued. Sentimental affectations always alternate with insensibility, precipitate resolutions with irresolution, fits of anger with a loose condescension, grimaces of friendship with jealousies and hidden malice, transient exaltations with sadness, scoffings with weeping miens—in a word, caprices follow caprices, and attest the continual vacillations of the body and mind between a state of irritation and a state of relaxation.

It would be difficult for me to describe all the evils which lurk among the generation of coffee bibbers, under the name of debility, or that of nervous or chronic diseases, evils which enervate humanity and cause it to degenerate in body and spirit.

We must not, however, think that all lovers of coffee are affected in the same degree by each of the injurious effects of which I have just spoken. No, doubtless one will suffer more from a certain symptom of the secondary effect of this beverage, another will suffer more from some other. My painting embraces the whole race of coffee bibbers; I here collect in a single frame all the evils, derived from this source, which have successively fallen under my observation.

The agreeable, but palliative, sensation which coffee diffuses, even among the minutest fibres for a few hours, afterwards causes, as a secondary effect, an extreme inclination to painful sensations, an inclination which increases in proportion as the coffee has been taken longer, more frequently, of a stronger quality, or in larger quantities. Even trivial causes (which scarcely make any impression at all on healthy men unaccustomed to the use of coffee) cause a headache to the female coffee drinker; often also toothache almost unendurable, and generally nocturnal, accompanied by redness of the face, and finally producing swelling of the cheeks; some-

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times also tearing and cutting sensations in different parts of the body, now in a single side of the face, then in this or that member.*

The body becomes very much inclined to erysipelas, either manifesting itself in the thigh (which often causes chronic ulcers in the legs), or taking place in the breasts (which sometimes occurs while nursing children), or, finally, it may make its appearance in one side of the face. Anguish and flying sensations of heat are their daily ailments, and unilateral and nervous headache are theirs by preference.†

*This tearing sensation in the members, excited by the continual use of coffee, is not felt in the articulations themselves, but from one articulation to the other. The pain seems rather to be in the muscles or in the cellular membrane than in the bones. The members in questior are not swollen or otherwise altered exteriorly, and scarcely experience any pain when touched. The nosologies do not know this singular affection.

†We should not here confound the headache which I have before mentioned. This comes only on certain occasions, perhaps after having had trouble, or after having overloaded the stomach, or after a cold, and makes its appearance, in general, suddenly and at any time. But the unilateral and nervous headache, of which I speak at present, comes in the morning, soon after waking, or even at waking, and increases insensibly. The pain is almost unendurable and often burning; the cuticle is very sensitive, and the least touch causes pain. Generally the mind and body of those persons are found to be in a state of excessive irritability. Having a feeble and downcast appearance, they shun society and even the light of day, and seek a solitary and obscure place, where they give themselves up to a kind of waking sleep, having their eyes closed and remaining immovable, elevated obliquely upon a couch, or in an arm-chair. Every movement, each noise increases their sufferings; they avoid speaking themselves and hearing others speak. The body, without shivering, is still colder than usual; especially the hands and feet are very cold. Everything is odious to them, and chiefly aliments and beverages, for continual nauseas prevent their taking anything. If the paroxysm is very severe these nauseas cause vomiting of mucus, but the headache is rarely appeased thereby. Neither does the patient have evacuations. This headache never ceases before night, and in very stubborn cases I have seen it last thirty-six hours, so that it only left on the evening of the following day. If the attack is less violent, the prime cause of this evil, that is, strong coffee, abridges its duration in a palliative manner; but the body becomes so much more inclined to reproduce it after the lapse of a shorter interval. The period of the return of this evil is indefinite; it may be within fifteen days, or three weeks, or four weeks, etc. It appears suddenly without any proximate cause; even during the preceding night the patient rarely feels the slight indications of the nervous headache which awaits him on the morrow morning. I have never observed this singular condition except among real coffee bibbers.

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Little infractions of regimen, as well as vexatious passions, cause them painful sufferings of the chest, stomach, and abdomen, known under the false denomination of cramps. The menses never take place without pain, and do not occur at their regular periods, or else they are less copious than usual, and finally they become quite trifling in quantity; the blood itself appears aqueous and slimy; the leucorrhea (generally of an acrid and pungent nature) continues to flow almost from moon to moon, or entirely replace the flux of blood. The act of coition sometimes causes pains. An earthy, yellowish, or very pale color, languishing eyes surrounded by a bluish circle, pale lips, a soft flesh, flabby and pendant breasts, are the exterior signs of the miserable condition of the internal organism. The scanty menses sometimes alternate with strong hemorrhages of the womb. Men suffer from painful hemorrhoidal difficulties and nocturnal pollutions. The genital faculty insensibly dies away in both sexes. The natural energy which a healthy couple exercise in the act of coition is reduced to a futile result. Men become impotent, women sterile or incapable of suckling their children. It is behind the coffee-table that the hollow-eyed phantom, masturbation, that execration of nature, chiefly hides itself! (However, the reading of passionate and lascivious novels, bad company, excessive efforts of memory, and the inactivity of a sedentary life in the corrupt air of rooms, also contribute their share in the producing this hideous evil.)

The secondary effect of the frequent use of coffee producing in the body an eminent disposition for all sorts of disagreeable sensations and the most piercing pains, it will be easy to conceive how it is more proper than any other injurious substance to excite a strong inclination for caries. No irregularity of diet occasions more easily and more certainly the decay of the teeth than the coffee debauch. Coffee, grief, and the abuse of mercury, are the most active destroyers of this ornament of the mouth, this necessary organ of distinct language and of an intimate amalgamation of the saliva and the food. The confined air of chambers and the

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nocturnal repletion of the stomach also contribute thereto. But coffee alone is capable of destroying the teeth in a very short time, or, at least, to make them black and yellow. The incisors are especially attacked by it.

With the exception of the real *spina-ventosa*, scarcely any other caries among children are produced by any other cause than coffee,* unless they have been maltreated with mercurial cures. It also sometimes engenders among them deep-seated ulcers, which pierce very slowly and have very narrow openings.

In general, coffee exercises the most pernicious influence over children, which is greater as they are more delicate. Although it does not, of its own propensity, excite the real rachitis (English disease, a knotting of the limbs), it however accelerates this disease conjointly with its peculiar producing causes, that is, non-fermented vegetable food and the confined, damp air of rooms. But it also alone engenders among little children, who, on the other hand, enjoy healthy food and pure air, a certain phthisis, almost as sad as rachitis itself. Children subject to said phthisis have a pallid complexion and very flabby flesh. They are a long time learning to walk; their walk is tottering, they easily fall, and always want to be carried. They have a stammering voice. They ask much and many things, and yet eat and drink but little. The native simplicity, the gaity, and playfulness which form the amiable character of infancy, are replaced by a mean prostration. Nothing gives pleasure to these little unfortunates, nothing satisfies them; all they do denotes but half a life; they are very timid and are easily frightened. Diarrhœas alternate with constipations. Their respiration is rattling, especially in sleep, for their chest is always filled with a tenacious mucus, which no cough will detach; they always have the chest engaged, as it is generally expressed. Den-

* Such caries, produced by coffee, causes ulcers of the bones, hidden under elevated cutaneous tumors which are hard and of a bluish red color. From these ulcers a slimy matter, mingled with caseous particles and having but a faint odor, oozes. The pains of the affected parts are piercing. The remainder of the body presents a real image of phthisis produced by coffee.

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tition takes place with difficulty and causes suffering, even convulsions; nevertheless, the teeth are imperfect and decay before the time for their change has arrived. In the evening, some time before the hour of retiring, or even at bed time, one or both of their cheeks generally redden and become heated. During the night their sleep is disturbed, they are much agitated, and often ask for drink; they transpire, not only on the forehead, but also on the head, and, above all, in the back part of the head. They also cry sometimes during sleep. It is only with difficulty that they overcome all illness, and their convalescence is always imperfect. They are often subject to a chronic inflammation of the eyes, joined to a singular relaxation of the upper eyelids, which does not permit them to open their eyes, even when the redness and swelling of the lids are only moderate. This species of ophthalmy sometimes lasts several years; children who suffer from it are continually sad and inclined to weep; they often sleep on their faces, or they hide themselves in the dark and remain there, lying down or sitting in a stooping position. Said inflammation chiefly attacks the cornea, covering it at first with red veins, and finally with dark spots, or causing little pimples or ulcers to appear, which sometimes enter deep into the cornea, even threatening the loss of the sight.

This ophthalmy and this rattling of the chest, as well as some other of the above-mentioned sufferings, even affect sucklings that take nothing but their mother's milk when she takes much coffee and keeps herself shut up in the air of rooms. What must be the strength of this medicinal beverage if the suckling is already compelled to suffer from it?

After children, coffee, as I have said, has the most injurious influence over women and literary persons, for the occupations of both oblige them to follow a sedentary life in the air of chambers. Those artisans whose trade is sedentary are joined to these two classes of persons.

It is certain, as has been stated above, that much exercise and an energetic activity in the open air are the best means to attenuate the injurious effects of coffee; however, they do not suffice in the end.

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Some persons also, as if driven by instinct, find a sort of antidote against coffee in spirituous drinks. Neither can it be denied that these last produce some reactive effects. However, they are in themselves new irritants, containing no nourishing juices at all, or, in other terms, they are also medicinal substances, which, being taken each day, cause inconveniences of another character, without being able to annul the injurious qualities of coffee. We, therefore, gain nothing by this but new artificial pleasures which likewise abridge life and have equal sufferings as consequences, though of a different nature and still more complicated.

The principal means for curing sufferings caused by coffee is to discontinue its use;* the exercise taken in the open air will accomplish the rest.

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*It is not so very easy to abolish a strong habit of using coffee, especially among delicate persons. This is the process which I observe in regard to it.

In the first place I endeavor to persuade my patients of the urgent necessity of getting rid of the habit in question. Now, truths which are founded upon evident experience rarely fail to attend the end of conviction, especially when coming from the lips of an affectionate physician, certain of his good cause and filled with the reality of his assertions. Nothing will prevent its penetrating into the spirit of the auditor; a private interest on the part of the converter is not to be imagined; the entire gain is on the side of the converted.

This end being truly attained (a thing which a judge of human nature can see in every mien of the patient), every three or four days the accustomed portion of said person should be reduced by one cup until he takes only a single one for his breakfast, which he should be permitted to take still for a week. Then he should be made to give up this last cup suddenly, or he might be permitted to take it yet a week alternately from one day to another, as circumstances may require.

If one has to do with persons in whom one can confide, the whole work will be done in four weeks. But in case the feebleness and vacillation incident to the slaves of coffee should be opposed to the project in question, or if the debilitated health of the patient should be too sensitive to such a privation, it would be well to substitute a cup of tea for each cup of coffee retrenched, so that at the end of a week nothing will be left him but the tea, a beverage still injurious, but still less injurious. Now, tea not being taken as a beverage of a long contracted habit; the patient will more easily quit its use, and, finally, instead of all coffee and tea, he will take some cups of warm milk for his breakfast. [Chocolate, free from all heterogeneous mixtures, or, in other words, pure cacao, is equally admissible, as has been seen above. See the preface again.—TRANSLATOR.]

To annihilate the injurious effects of coffee effectually and to maintain the

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But if the body and mind are in a state of too great decrepitude recourse must be had to certain sanitary medicaments which exist for such cases, but which I shall not mention here, this book not being destined for physicians, but for laymen.

Convinced by the results of a long experience and by the observations of very many years, I have just depicted the daily use of coffee as very injurious, and as the surest means of relaxing and attenuating our physical and moral energies. But I have ascribed to it the qualities of a medicinal beverage; this might give rise to objections. "Medicaments are salutary things!" I may be told. Yes, they are; but only in an indispensable condition; that is, that it be suitable to the case in question. But no medicament whatever can be suitable to a regular and natural state of health; it is contrary to reason and injurious, that a man being in this state should select for his usual beverage a medicinal substance.

I appreciate the medicinal virtues of coffee as much as those of any other medicament, in case it be applied in proper cases. Nothing which has been created by divine power can be useless; all its productions are to contribute to the welfare of men, especially very efficacious products, such as coffee. But strict attention should be given to the following observations.

Every medicament produces in the body of a healthy man some specific changes, which properly belong to it. If we are acquainted with these changes, and if we employ the medicament in cases of sickness which have almost a perfect resemblance to the symptoms which the medicament can alone produce in a healthy body, a radical cure will follow. This application of remedies is the curative application, and

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constancy of him who deprives himself of it, it is further indispensable to fortify his body by daily walks in the open air, to enliven his spirits by innocent amusements, and restore his strength with nourishing and suitable aliments.

Finally, if this has all been executed in the best manner possible, the physician or some other friend of the patient would, nevertheless, do well to inform himself from time to time of the reality of his conversion, and lift up his courage, if the force of the example which society gives shakes his resolution.

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it is the only one admissible in chronic diseases or diseases of long standing.

This power of a medicament to modify in a particular manner the state of the human body, I call the primitive effect of the remedy. This primitive effect, after a few or several hours, is replaced by an entirely opposite effect, which dominates the body after the primary effect of the remedy has ceased to operate. This second state, I call the secondary effect of the remedy.

Now, if the medicament which is used for a disease excites in its primary effects symptoms opposed to those of the disease in question, the cure is only palliative. An improvement follows almost immediately, but after a few or several hours have elapsed, the sickness returns and rises to a higher degree than it had attained before the use of the remedy, for it is re-enforced by the secondary effect of the medicament which resembles it. This method of curing is, therefore, very absurd, if we wish to apply it to diseases of long standing.

For example, the juice of poppy in making its primary effect upon a healthy body excites a relaxing sleep, accompanied by rattling in the throat; but its secondary effect is sleeplessness. Now, if the physician is irrational enough to seek to combat an habitual sleeplessness with the juice of poppy, he proceeds in a palliative manner. A stupefying, rattling, and non-strengthening sleep will soon follow the remedy, but the secondary effect will be sleeplessness and consequently an aggravation of the existing evil. After twenty-four hours the patient will sleep still less than before the use of the opium, unless the dose be reiterated and increased; the secondary effect of the latter will still more aggravate the evil in question and a cure will never follow.

In the same way coffee produces only palliative and apparent alleviations, when applied as a remedy according to the principle of antithesis; for example, against chronic constipations, arising from inactivity of the intestinal canal, which is the ordinary case with persons of sedentary habits. The primary effect of coffee is the opposite of this state; now,

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